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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism, Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

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SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system **BIBLE COMMUNISM** or **COMPLEX MARRIAGE**, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does *not* mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are *families*, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

LIFE'S CROWN.

Life's fadeless crown is twisted from the leaves
Of little flowers of love that strew the lands
Around us, ready to all ready hands
To pluck and plait. And he who idly grieves
That life is crownless is a fool and blind.
He who would bless his fellows must not ask
Sublime occasion for the gentle task,
Or trumpets' boasting to the deafened wind.
To fill with patience our allotted sphere,
To rule the self within us, strong in faith,
To answer smile with smile and tear with tear,
To perfect character and conquer death—
This is to win what angels call renown,
And bend round life's pale brows an amaranthine crown.
[Selected.]

WORDS FOR THE WATCHMAN.

Home-Talk by J. H. N.

IT will be good for us to know exactly what Christ and Paul meant by their frequent exhortations to *watch*. Those exhortations are very emphatic and are repeated many times. Christ said to his disciples, "What I say unto you, I say unto all, Watch." He gave that injunction with particular reference to the Second Coming. That event was set before believers as near, but with uncertainty as to the day and the hour, and that uncertainty was evidently designed to educate them in this very matter of watching.

There are many kinds of watching. Astronomers make it their business to watch. Sailors in navigating the ocean must always keep a watch on deck; vigilance is required of them day and night to take care of the vessel, for they never know when their dangers will come. The Second Coming was evidently intended to train Christians to vigilance like that of the astronomer, the sailor, the soldier, or the street-watchman.

There is this peculiarity about the duty of watching: it is one in which you have nothing to do of an external kind; you have simply to stand still and watch the action of some other person or thing; your will, so far as it is exercised in the case, is concentrated in your attention and perceptions.

These different watchmen that I have spoken of watch for different things. The astronomer, for instance, watches the heavens to discover new planets or other facts of scientific interest; the sailor watches against storms and collisions; the soldier watches against the approach of the enemy, and the street-watchman against the approach of thieves and fire. What should a spiritual man fix his attention upon in order to watch in the sense which is implied in the exhortation of Christ? We cannot watch for the Second Coming as the Primitive Church did, for that event is past; but I do not know why it is not just as important for us to watch for something as it was for them. It is a part of the spiritual education of believers; and in some way, undoubtedly, the faculty of watching must be developed in us as it was in

them. We cannot have full fellowship with them until we have learned to watch as they did, and have taken the same degree that they took in their education when they made it a business to watch. If we are interested in the Second Coming, and wish to realize the virtue of that transaction in ourselves, our way is to learn to watch, because that was the experience of the Church immediately before the Second Coming.

It is evident to me that the place where we must direct our attention in watching is not toward the outward heaven. We need not think that Christ is coming, or that he ever did come, from the outward heaven. "The kingdom of heaven is within you." It would appear that the particular action that is required in these exhortations is the direction of the attention to the heart and the spiritual region in which it dwells. A man should set himself to looking within. The kingdom of heaven is within; God is within; Christ is within. All the great things of the kingdom of heaven must be perceived by interior vision. The vision of the senses must be recalled. The same force that is commonly sent out through the eyes, ears and other external channels of observation and perception, must be directed toward the interior, central region of our being. I don't know why we should not learn to make a business of watching our hearts, just as earnestly and persistently as the astronomer watches the heavens, the sailor the ocean, the soldier the enemy, or the street-watchman the violators of the public peace.

"The day of the Lord cometh like a thief in the night;" thus people may miss it by not watching for it; and Christ intimates that they may miss it in consequence of their hearts' being dull and darkened by "surfeiting and drunkenness and cares of this life." Let us watch for this "*day* of the Lord" that comes in the heart. We may conceive of that day as something distinct from the personal appearance of Christ, and something to be watched for now as much as ever. It is as necessary for us as it was for the Primitive Church that we should enter into that inner kingdom; that we should know how to open our hearts to the Lord and see him; that we should see the same light that John saw when he said, "God is light, and in him is no darkness at all; if we say that we have fellowship with him, and walk in darkness, we lie and do not the truth; but if we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." It is evidently just as important that we should know the Lord in that way and walk in the light of his Spirit as it was for the Primitive Church.

That is really "the day of the Lord;" and by watching our hearts and turning our attention in that direction, we can discover daylight that is just as real as the light of the outward day.

If you had an observatory and telescope and everything necessary for observing the phenomena of the skies, many of you would think it worth while to spend considerable time in looking, watching and recording your observations. I think we ought to be doing a great deal of that kind of watching in the other heavens. In fact, the other heavens are a great deal more important than these natural heavens. The spiritual heavens that we look at through our hearts are the most important heavens we have to do with; and they are full of wonderful phenomena. There ought to be a great deal of watching, observing, recording and reporting our observations in that direction. We ought to be steadily advancing in the facts and reasonings of that great science of astronomy which refers to the spiritual heavens. I suppose that many of the Millerites were in the way of watching the visible heavens, and sat up nights expecting that Christ was coming down from the blue; but our telescope shall turn another way.

Christ must have been in a constant state of watching the motions of God in his own heart. He must have been like the astronomer who sticks diligently to his telescope. We observe, for instance, that when he was summoned to go and see Lazarus, "he abode still in the same place where he was," evidently studying the case and watching for the inner call. He did not start right off and go where Lazarus was, but waited and watched. By and by he said to his disciples, "Our brother Lazarus sleepeth." His telescope had discovered a new fact. By some means he could see that a change had taken place; that Lazarus was dead, or, as he expressed it, was asleep. Then he said "I go to wake him out of sleep." Look well into that affair and you will find that his eye was on the interior world. He had learned to discover what was going on within the veil, in a way that was so sure and true that he could govern his external conduct by what he saw, without any external evidence, and go correctly like a ship on the trackless ocean.

By the compass and quadrant the master of a ship, after being out of sight of land for months, can find out exactly where he is, can steer his course correctly, and can find his port exactly. He can tell, to a mile, where he will find land. Christ had some such method of calculating his course by watching the spiritual heavens; his external actions were governed by scientific internal observations; and he found his way to sure practical results. The external matched the internal, and the internal matched the external. "What was bound on earth was bound in heaven, and what was loosed on earth was loosed in heaven."

It would be very interesting to notice, in reading the life of Christ, the signs that he was governed by his internal observations, instead of by external opportunities and suggestions. I think you will find this very characteristic of his course. There are indications

in all his movements that he was governed by observations of internal phenomena, or, in other words, that he was a diligent watcher. In short, he was a thoroughly scientific man—a man who was trained to the nicest kind of observations in the very deepest science—in the science of which astronomy is but the external type.

On a certain occasion, when his disciples asked him if he were going up to Jerusalem to the feast, he said to them, "My time is not yet come: but your time is always ready. . . . Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet fully come." Thus it appears that he went by inducements different from those that governed them. His course was regulated by internal observations. Their time was always ready; they could go and come whenever they saw external inducements, as, for instance, in the case of Lazarus's sickness. There the external inducement was to go immediately, and a common physician would have gone at once, because his time is always ready when the external inducements call. But Christ was not moved by the urgent message from Bethany, and abode still in the same place several days, until he had another call. He had received a call of an external kind, but he had not received a call from God; and he waited and watched three days for that.

We find here, I believe, the essential difference between a spiritual man and a common moralist. The moralist is governed by the external inducements; but the spiritual man watches the internal leading. A subject for very useful study would be to find out all the coincidences and variations between the internal and external call, and how a wise man will conduct his life in reference to both. On the one hand, the internal and the external call may coincide, so that we can hardly tell the difference. Then, on the other hand, the internal and the external call may contradict each other, as I think they frequently do. Again, the internal call and the external call may agree in the end, but not as to time, as in the above cases of Christ. These are things that call for scientific study. These are things about which we should learn to watch.

DOLL WORSHIP.

BY HENRY J. SEYMOUR.

THE custom among children of having dolls and of making them a principal source of amusement and interest is so common and all-pervading, that it never occurs to us that there is anything about the propensity that leads to it that is specially worthy of remark. Nevertheless, if we take a rational view of it, we cannot but see that there is nothing that we can conceive of that is in itself more incongruous, than for children that are scarcely able to talk or walk being so intensely interested in the idea of fatherhood and motherhood. Are there any animals other than the human that play with dolls, and that have their philoprogenitiveness developed at that tender age? I have never heard of them. Kittens play catch mice at an early age, but they never play at nursing and caring

for their young. It follows then that this early development of philoprogenitiveness among children needs to be accounted for by referring it to some special training or means of development that is different from that which is common to other animals. Nor do we need to look very far to find where this special training is given.

One of the most firmly established axioms relating to the science of stirpiculture is, that the pre-natal influences operating upon the young in any given direction are of a most powerful character. It is said of the mother of Colburn, a somewhat celebrated mathematician, that previous to his birth she attended with intense application to certain arithmetical problems pertaining to her business. With this clew to guide us, let us consider what are the motives and influences that operate most universally and powerfully upon the minds and imaginations of mothers previous to the birth of their children. Supposing them to be comparatively free from other cares, it is patent to all that their attention is fixed chiefly on the expected child. Brutes are not gifted with lively imaginations and the power of forecasting to any such degree as human beings are, therefore except in special cases, where those influences are designedly brought to bear, they cannot be so strong. But in the case of the human mother, as society is now constituted, philoprogenitiveness is preternaturally developed previous to the birth of the child. The custom of the mother's assuming the task of providing clothing for the expected stranger gives increased intensity to the excitement of this passion. Is it wonderful then that children born under such a cloud of motherly solicitude should at an early age betray a taste for dolls?

Assuming this as a true presentation of the case, the question arises whether this is a right and desirable condition of things. We are well aware of the fact that this taste for dolls, and probably the causes that produce it, are considered by certain sentimental philosophers as true, natural and commendable. They tell us that by means of the passion for dolls the philoprogenitive principle is developed in the child, and that this principle is essential to the well being and perpetuation of the species. For our own part, we are disposed strongly to dissent from this position. We are willing to admit that if human beings are destined always to stand on the earth in the attitude of a continued competition with their neighbors and struggle for existence, it is well for them to develop to the utmost the faculties that help to the preservation of the species. But if, on the other hand, mankind are destined to reap the advantages that pertain to coöperation and Communism (which terms are synonymous with the highest civilization) then a higher principle than these propensities must take charge of the whole business relating to the perpetuation of the species.

Let us glance at some of the results of this excessive development of philoprogenitiveness. Men make dolls of their wives, mothers make dolls of their babies, and babies have little images to worship. Truly the days of *i-dol-atry* are not yet behind us? The time was

when the most enlightened of mankind used to set up great dolls to worship, but ever since Daniel made such a stout resistance to the requirements of Nebuchadnezzar in that line, the custom has been going out of fashion. The devil has certainly devised a very cunning way of perpetuating this kind of worship. Men are looking downward and worshipping their wives, mothers are looking downward and worshipping their children, and children are looking downward and worshipping their dolls. Does this everlasting downward gazing tend towards the refining and ennobling of human nature? Are human beings stronger, more intelligent and united because of this intense devotion to things that are weaker and less wise than themselves? But let us imagine a state of things where not only dolls but the causes that lead to doll-worship are banished. Let us suppose that the attention of mothers previous to the birth of their children is drawn out with most vivid interest toward some objects of infinitely higher importance than their own children, in the intellectual, moral and spiritual departments of their nature. Can there be any doubt that the succeeding generation would be elevated by the means? Look at the antecedents of the geniuses and benefactors that have blessed the world in the ages that have passed. Can we not learn a lesson from them? What a bright vista of hope opens to the human race in this direction. Shall we not enter in and possess the good land?

REMINISCENCES.

II.

IT was in the winter of 1836 that I first heard Mr. Noyes preach. During that winter his labors in Putney and that vicinity were successful in convincing many of the truths he had embraced. As a specimen of his meetings with these early believers, he once proposed that all present should offer themselves for examination as to whether they were in possession of the "pearl of great price," and every one was to answer the following questions: "Have you sold all for the pearl? Has the pearl made you too rich to be selfish? Are you willing to have your pearl examined? Is your pearl perfectly transparent?" By this kind of sincerity Mr. Noyes threw off false-hearted followers and those who came to hear him from curiosity or with "itching ears."

In the winter of 1837 I met Mr. Noyes again at the house of a friend, and the effect of his discourse on me was to strengthen me to free myself from false fellowships.

In the autumn of that year the hearts of many believers all over the country were gladdened by the appearance of *The Witness*, a paper published by Mr. Noyes at Ithaca, N. Y. In the first number he says: "If you wish for the paper without money and without price, send me simply your name. If you prefer to pay for it, send me your name with one dollar. If you dislike both of these modes of subscription, there is still another, which I prefer myself; to wit, send me your name with a gift of any amount more or less. So your money shall be a love-token to me, and my paper will be not an article of merchandise, but a present

to you. I can buy and sell with an enemy, but I can exchange gifts only with a friend." I chose the latter method (indeed the paper was a precious gift to me), and emboldened by his invitation, I felt free to give for the publication of *The Witness* the spending money which I had previously given to various benevolent societies while a member of the Congregational Church, or that before that time I had spent in dress and personal gratification. I sent eighty dollars, which I happened to have on hand, with several names of persons who wished the paper, saying that I knew there were those who in "casting in their mite gave more than I out of my abundance," and that I desired that with *The Witness* I might receive a portion of the spirit that possessed him.

On the receipt of this Mr. Noyes wrote, saying that he would tell me the circumstances under which he received my letter, and I might judge for myself whether it was acceptable. He then gave an account of the treachery of those who had promised to sustain him in the publication of the paper, and added: "Verily, your gift was like the bounty of Abigail. Now I have all things, and abound. My heart is too full of love, joy and peace to find free course on a sheet of paper, and I have long since learned that the deepest waters make the least noise. So I will send you only half a sheet, and trust the Lord to give me opportunity of proving my gratitude by deeds."

It seems that my gift just met his wants, as he was owing eighty dollars at that time. H. A.

DIETETIC.

SEATED at table, with a plain meal before me, I am reminded of the spirit in which the Primitive Church eat their meals: "And they did eat their meat [food] with gladness and singleness of heart."

Unbelievers, not recognizing God as the source of all blessings and the author of the real essence of the goodness and delight in what may be experienced and enjoyed by the senses, partake of food as though it were a matter of their own obtaining. With neither thankfulness in their hearts, nor discernment of the scientific fact that the good flavor and vital element in all food is the product of God, they see it only as food, which they eat and drink as mere matter.

The spirit in which one acts determines the nature and effect of the act, whether for good or evil; and it is the spirit in which eating is generally practiced, more than the quality of the food eaten, that makes it either a fruitful cause of disease or an ordinance of life. If God dwells in the heart of a man, the acts of the man are faith acts, virtually God's actions through him. Hence eating, like all other acts, becomes an act of faith, which secures to him corresponding results.

In eating, the believer receives the food as the gift of God; discerns God in it, and in appropriating it may realize God's spirit, experiencing not only the common refreshment of the physical man, but an inward spiritual exaltation and quickening. While the body is refreshed and invigorated the spirit is warmed and enlivened. We may readily understand

this, if we will consider that the body is the minor and the spirit the major party in the duality.

In the action of the vital forces, scientific eating, i. e., godly eating, may be, and should be, productive of greater refreshment to the spirit than to the body. If this is not the experience of believers it is evident that they have not yet attained to that spiritual state in which we discern the Lord's body in the food given us of God.

Christ said of those who should believe in him that if they eat any deadly thing it shall not hurt them. Their faith in him and his power was to ultimate in the transformation of their spirits and bodies into the likeness of God, rendering them proof against all things baneful to the natural man and all the devices and power of the devil.

The multitudes that have been trying to attain good health solely through dietetic, hydro-pathic, and other observances, will most assuredly learn sooner or later, that true health is to be gained, not by eating particular kinds of food and conforming to despotic lavatory exercises, but only through vital union with God.

The writer in his early youth enthusiastically studied Hitchcock, Alcott, Graham, Fowler, Shew, Trall, and others; and adopted a rigid regimen, eschewing animal food, trying one meal a day, then two, and finally gravitating between two and three. But he endured a constant conflict between legality and a spirit in him that wanted to be free. Finally, when he studied the Community literature, and came into sympathy with Mr. Noyes's spirit, learning to apprehend and confess Christ a whole Savior, he saw the futility of all merely legal measures or set plans of dietetics and bathing, in attaining real sound spiritual and physical health. He saw that the great pivotal law of true life and health is eating the flesh and drinking the blood of Christ.

Since learning this great truth, his circumstances have often led him to take his meals alone rather than eat in a promiscuous company; and turning his attention to God when eating, realizing and confessing God's life in the food, and partaking of it in gladness and brokenness of heart, he has had some of the sweetest communions with God; and to the food has been given a relish altogether beyond that of former times, attended with a quickening of spirit and vivification of the whole man. And this doubtless is the experience to a greater or less degree of all believers who eat in faith.

M. L. B.

New York City.

A GRAMMATICAL DIALOGUE.

The following conversation, between a young lady who wrote for magazines and an old gentleman who thought he could speak English, occurred somewhere in Massachusetts, and is quoted for the benefit of grammarians:

Old Gentleman—"Are there any houses building in your village?"

Young Lady—"No sir. There is a new house being built for Mr. Smith, but it is the carpenters who are building."

Gentleman—"True; I sit corrected. To be building is certainly a different thing from to be being built. And how long has Mr. Smith's house been being built?"

Lady—"Looks puzzled a moment, and then an-

swers rather abruptly)—“Nearly a year.”

Gentleman—“How much longer do you think it will be being built?”

Lady—(Explosively)—“Don’t know.”

Gentleman—“I should think Mr. Smith would be annoyed by its being so long being built, for the house he now occupies being old, he must leave it, and the new one being only being built, instead of being built, as he expected, he cannot—”

Here the gentleman perceived that the lady had disappeared.

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, OCTOBER 14, 1872.

A writer in the *Christian Union*, in commenting upon Prof. Tyndall’s test of the efficacy of prayer, says:

“The Christian could not pray for a miracle, because he believes the roll of miraculous evidence to be completed, and that he has no warrant to expect such interposition in his behalf.”

What authority is there for saying, “The Christian could not pray for a miracle?” and, What ground is there for believing “the roll of miraculous evidence to be completed?” and, Who is so presumptuous as to say there is “no warrant to expect” miraculous interposition? We do not see how any one can be saved without a miracle; but if it be insisted that we have a right to look for that kind of miracles, but not for miracles of healing, etc., then we ask for an explanation of the following text:

“Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”

Here the two kinds of miracles are coupled together, and made the legitimate results of faith. By what authority shall it be said that while the promise to “he that believeth” is still good, the promise to “them that believe” is worthless?

A California paper tries to make odium for Greeley by naming all the unpopular men that support him, such as Jeff. Davis, Andy Johnson and Boss Tweed; and among the rest says that “Noyes the free-lover votes for Greeley.” This is untrue. Noyes does not vote for either of the candidates, and has no choice between them.

We are to have another college for women, and if we may credit the published statements it will prove superior in many respects to any institution of the kind at present existing in this country. For this object Miss Sophia Smith has bequeathed \$357,000. It is to be located in Northampton, Mass., and is to offer to women “a culture equivalent to that afforded to young men by the best New England colleges, and yet differing from that as woman differs from man in her physical and mental constitution and the sphere of her active life.” The requirements for admission will be substantially the same as at Harvard, Yale and other first-class colleges.

The *Westminster Review*, in its notice of Stephen Pearl Andrews’ “Universology,” says:

Years of reading and thought have been spent upon the schemes here set forth. But though parts of the book are interesting, and tolerably clear, the whole scheme seems to be the product of fancy. The new Science, with the uncouth language in which it is explained, is a generalization as intangible and useless for all scientific

or theological purposes as Swedenborg’s doctrine of correspondence. The book is a monument, not only of the writer’s persistent search after the impalpable, but also of his perverted phantasy.

Common people cannot understand Mr. Andrews’ system, and if the learned regard it as “intangible and useless” the chances of its general acceptance are discouraging indeed.

WILLIAM H. SEWARD.

WM. H. SEWARD died at his residence in Auburn, N. Y., on the afternoon of Thursday last. He was born in Florida, Orange County, N. Y., May 16, 1801. Few men more able or eminent in law, politics and statesmanship have appeared in this country during the present century. His name will forever be connected with the great struggle against Slavery and Rebellion. For years he was the foremost champion in the Senate of Liberty and the Higher Law, and his brave enunciation of the latter in the face of the champions of Slavery and Southern insolence was the noblest manifestation of inspiration and moral courage ever seen in the American Congress.

The New York *World* in commenting on his death calls him the “author of the Republican party,” and says that in the judgment of men “who weigh evidence, Mr. Seward will always hold the chief place in that eventful cycle in our history which began with the introduction of Slavery as the master-issue in our politics, and resulted in the war which insured its abolition.” This is very near to a just estimate. His entrance into the United States Senate marked the beginning of a new epoch. It was nearly coincident with the passing from the political and life-arena of Calhoun, Clay and Webster—the dynasty of spirits that had shaped American political history for a generation. Their departure marked the close of the age of compromise with the Slave power. The coming of Mr. Seward to the front of national discussion was the beginning of the era of organized resistance to that power. His enunciation of the Higher Law in March 1850, was the bugle blast that summoned the North to the struggle. From his place in the Senate, in discussing the sacredness of the compact of the Constitution, which bound the free States to deliver up fugitive slaves to their masters, he said:

“The Law of Nations disavows such compacts—the Law of Nations, written on the hearts and consciences of freemen, repudiates them. Armed power could not enforce them, because there is no public conscience to sustain them. I know that there are laws of various sorts that regulate the conduct of men. There are constitutions and statutes, laws mercantile and codes civil; but when we are legislating for States, especially when we are founding States, all these laws must be brought to the standard of the laws of God, and must be tried by that standard, and stand or fall by it.”

When men read this they felt that a new departure was announced in American history, a new element had entered into all future discussion of the Slavery question.

These words were the center of power around which the elements of opposition to Slavery thenceforward crystallized. The truth they asserted created the Republican party; it inspired John Brown; it freed Kansas; it elected Lincoln; it fought the Rebellion down; it forever destroyed the Slave power. Without the enunciation of that truth, and its adoption by the North as the banner-cry of the struggle, the nation to-day would be writhing under the lash of its old Slave-masters. When all else concerning William H. Seward’s career is forgotten, this will be remembered.

Mr. Seward’s career as a national statesman

from 1849 to 1872 just covers a completed epoch. It was his splendid privilege at its beginning to announce the key-note of that epoch; it was his privilege in his last hours to have the assurance that the work of that epoch shall not be undone—that the spirits and the men who worked and fought for Slavery shall not again return to power.

We are evidently on the eve of a new epoch. The old leaders of the Anti-Slavery age are passing away. Seward, foremost and brightest, dies; Sumner is physically disabled, and his influence as a statesman seems to be waning; others are lost in the woods of political ambition, or are turning to other issues. The field clears for another new departure in American history. What shall be its key-note? Shall it be the application of the Higher Law to the social relations of men and women, and the recognition of the personal reign of Christ in the affairs of national Government?

T. L. P.

COMMUNITY JOURNAL.

ONEIDA.

—From a sketch of the Lenox Town Fair in the *Oneida Dispatch* we copy the following paragraphs:

The display of stock, as was intimated last week, was very large. Of this class there were 86 entries, although in all there were about 125 head upon the grounds. As a whole the display in this department was excellent, though we may be expected to mention only the most noticeable. The largest entry in this line was by the Oneida Community, consisting of some 25 head, embracing fine specimens of their full bloods, Holstein, Ayrshires, etc. One monstrous bull attracted much attention. Ten Ayrshire cows, in part with their calves, were also very fine.

The display of vegetables was good, perhaps unequaled by any previous exhibition. Among these, as peculiarly worthy of note, we mention the very fine collection of the Oneida Community, consisting of a large number of varieties, all indicating the high state of culture for which this association has long since become famous.

The Community exhibited a case of silks—from the cocoon to the raw material, and thence to every description of spool silk, a manufacture in which they are largely engaged; a case of curiosities and relics—the property, as we were informed, of the Community, side by side with another of pressed fern leaves from their Herbarium.

—Delicious autumnal weather; golden days, combining sweet memories of summer and hints of the coming winter. If you have a turn for rhapsodizing, now is your time. The rain has washed everything clean; there are just clouds enough to produce the exquisite effects of light and shade, and the glory of the tinted forest is in its prime. Remember, that tho’ “a thing of beauty is a joy forever,” the moment is not to be lost. But a few days hence and it will be written “Ichabod!” Just watch the effect of light and shade upon the landscape, decked as it now is with every hue, and see if it does not “go to the marrow.” See if it isn’t eloquent of the bounty of our Creator—who has not only made these “things of beauty,” but has so constituted us, that they can produce in us something so exquisite, that it is simply impossible to describe our feelings. We can only gaze in rapture, and wonder, and worship.

—An old-fashioned singing-school Sunday evening for the purpose of practicing the familiar church songs in “Plymouth Collection.” Congregational singing has always been popular with us. The time has been when our evening meetings invariably ended with a song, and singing-schools drew full attendance at least once a week; but of late this department of music has suffered considerable deterioration. The books have lain idle for days together, and when we did occasionally sing, the lack of rhythm and similarity of pitch was distressing to hear, and the “dragging” was fearful. H. W. B. finally proposed that all who pretend to sing assemble in the Hall two or three evenings in the week and drill sufficiently to keep together in

better style. The room was full at the first gathering, and as the voices were accompanied by the violin, violoncello, clarinet and contra-basso, the house rang with their music.

—Who ever saw any sense in the word butterfly? What possible connection or analogy can there be between the gaudy insects which are fluttering, ever fluttering, and—butter? To be sure, they are yellow; but is butter the standard representative of that color? H. suggests a probable hypothesis. "Isn't butterfly," he asks, "a perversion or inversion of *flutter-by*?" There are persons among the people we know who have a propensity for inverting certain words. They will tell you that that this incident is very "morantic," that book exceedingly "mentisental," or that there isn't a "dif of bitterness" between them. Didn't some such wag tamper with the name of this lepidopter till nobody could tell with certainty whether it was a flutter-by or a butterfly?

—"I don't see," says a puzzled inquirer, "how you ever stand it to have your faults told you by a room-full of folks. I know I never could survive it. Doesn't it mortify you so that you don't dare to show your face for a long time?" Viewed from the stand-point of egotism and self-love, it does seem almost miraculous that we have come, not only to endure, but to court, this terrible ordeal—mutual criticism; but a little philosophy will perhaps show that it is the only common-sense method of life. We all of us see the faults of every other person in the world with whom we come in contact, though we may not see our own, and when we have expressed to him our opinion of his character our feelings toward him are certainly not changed for the worse, but on the contrary improved, because we have plunged below superficiality and pretenses, where we can meet each other on the firm footing which sincerity alone can supply to friendship. Now consider your own case. You offer yourself with fear and trembling to the dissection of your friends. You perhaps think that this or that person, whose good opinion you particularly covet, will never think well of you again if he hears all they have to say. But reflect. You are seen and known by all these people, just as you see and know them, and it is very likely that nothing will be said which is new to anybody but yourself. You often think how much your companions might be improved could they see their defects as you do, and you are sometimes tempted to speak of the matter to others when they are out of hearing. They think the same of you, and no doubt discuss your failings behind your back with equal freedom. Don't you see, unless your conceit is so extreme as to lead you to suppose yourself quite unexceptionable, that you stand on an uncertain foundation? Your friend expresses his love and admiration; but how implicitly can you rely upon his words unless you know what he thinks in criticism of you, and can strike a true balance which shall neither condemn nor inflate you? What is more cruel to love than to hear in an indirect way of an evil word spoken about yourself by a person whom you supposed held you in high regard? Criticism saves us from the barbed arrows of the backbiter. We always thank any one who tells us that there is a crock on our face, a rent in our dress, or that our collar is awry; how much more sincerely then should we thank those who hold before us a mirror which will reveal the blemishes in our character which mar the harmony of home, or the defects of heart which endanger salvation. The truth, even though considered in the light of worldliness, is certainly our best friend, and if we are to be saved it will some day reach us with its sword; but if we love it and seek it we shall find that it brings a balm which heals while it wounds.

Criticism among us becomes more and more an

ordinance of love and means of fellowship. Personal feeling has been almost entirely eradicated. During the past year there has been a standing committee for criticism, which has held regular weekly meetings, and persons who have been "under the weather," spiritually or physically, have sought its aid. With the exception of a few cases, all the characters discussed by this committee have offered themselves to the dissecting knife, and have afterwards expressed great thankfulness for the relief which they experienced.

WALLINGFORD.

Oct. 5.—At half-past 10 o'clock this morning, the core-wall of the dam was finished. The instant the last stone was put in place the crowd gave three tremendous cheers, and repeated them with redoubled enthusiasm. Then there followed the most vociferous hurrahing and shouting that have ever echoed through this valley. This great enterprise, which a year ago looked like an air-castle, or at best a distant event in the future, is actually accomplished. Thank God! Providence has blessed our efforts. Good weather has smiled upon us, and no accident has occurred to mar our happiness.

—H. E. A., standing in the door of the silk-factory to-day, overheard two Irishmen talking with Mr. S. Said one. "Where do they get this silk?" "O, they buy it," replied Mr. S. "Well, but where does it come from?" "Oh," said Irishman No. 2, "it comes from down South." "How does it grow?" continued the questioner. "Why, man," answered the other with the air of a person who has an infinite fund of wisdom to impart, "the bees make it." "Bees!" exclaimed No. 1, "I never heard of *that* before. I thought it grew like cotton!"

VALUE AND USE OF SUFFERING.

Evening Conversation at O. C., Oct. 7, 1872.

The Home-Talk in the last CIRCULAR, entitled "The Night-Lamp," was read—the leading thought of which is that suffering is one of the agencies of salvation, and that we should appreciate it, thank God for it, and actually rejoice in it as a means of refining and purifying our characters.

W. A. H.—It is true, as stated in the article just read, that there is considerable suffering in the Community; but in that respect we are on the same footing as the world in general. The important questions are, What kind of suffering do we have? and, What are its results? The apostle Paul speaks of two sorts of suffering—"godly sorrow," and "the sorrow of the world"—one of which works salvation, and the other death. There is good ground for thinking that much of the suffering experienced in the Community is of the kind that works salvation. We do not suffer from internal dissensions, nor external quarrels, nor for the sins and corruptions that so commonly curse society around us. We suffer because we offer ourselves to the Spirit of Truth for judgment and purification. The "putting off the old man" and the "putting on the new man" involve the keenest suffering; but salvation is the result.

G. C.—There is the greatest difference between the effects of the two kinds of suffering: one works hardness and unbelief, the other repentance and softness of heart—one tends to salvation and life, the other to death.

E. L. H.—My heart is filled with thankfulness in view of the past; for I can see that all the suffering I have had has resulted in the refinement of my spirit and character.

T. L. P.—God does not subject us to suffering for its own sake, but to separate us from our old life and the spirit of the wicked one.

H. J. S.—Suffering should not leave us weak, but with increased strength, for we are to be saved, not by having our temptations all taken away, but

by overcoming them in the spirit which says, "My own arm shall bring salvation."

D. E. S.—I am thankful for the suffering I have had, for I am conscious that it has been necessary to my salvation. I think of myself as a battle-ground on which the forces of good and evil are waging continual war, and there must always be suffering on a battle-ground; but good, I am sure, is ever victorious in the engagements—it never suffers defeat.

T. L. P.—However much suffering there is in the Community, I believe there is, on the other hand, more genuine happiness than among any other two hundred persons in this world. I am certain that there is here a foretaste of the joy set before us.

W. H. W.—The hope of salvation is the great comfort and support to all. Our sufferings seem like light afflictions when they bring us into union with Christ and into sympathy with those who have "come up through great tribulations" and "washed their robes and made them white in the blood of the Lamb."

LOOKING AT GOOD.

T.—I have had considerable thought for a few days past on the importance of looking at good. In making and discussing plans for the future, persons are liable to differ in judgment and taste; and if we allow such differences to become too important in our minds they will make us see evil in others' characters. I have a strong desire to keep clear of that tendency. That familiar passage in Philippians occurs to me: "Rejoice in the Lord always; and again I say, Rejoice. Let your moderation be known unto all men." I don't know the exact meaning of the word "moderation" as used in this connection; but I see the importance of our being moderate in our plans and ready to have them modified by other people. The apostle continues: "Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God." I have sometimes found when I am interested in a thing, if I get careful so that my happiness depends on having my own plan carried out, it injures my spiritual life, and I have to throw off all responsibility and care about the matter, and regain my freedom. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Excessive care about anything drives the peace of God out of our hearts. We ought to so control our hearts and attention as to maintain the peace of God in our hearts and minds all the time. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." It is very easy to fall into the habit of telling how things ought to be and would be if persons were more enterprising, etc. But it requires more watchfulness and carefulness to see the good side of a person's character and continually find good in our surroundings. I confess there is nothing I want to be careful for but the salvation of those around me. I don't care how anything else goes if I attain that end. If we wish to be healthy and full of life, we must ally ourselves to the good life of other people, contemplate it and combine with it. If we give place to the spirit that inspects people closely and judges their faults harshly, separation and disunity will follow, and in the end social destruction. I have learned that the devil is constantly on the lookout for evil in character, and very anxious to get our attention fixed on faults in others, and especially anxious to convince us that certain accusations of others are well founded. Nothing suits him better than to arrange circumstances so as to compel us to think of some one's actual blunders

or wrong-doings. He is more persistent in stimulating evil-thinking in such cases than where there is no foundation for it. But this apparently justifiable evil-thinking destroys the peace of God in our hearts just as effectually as when it is entirely without excuse.

GRAPES.

THE present season has been a trying one for grapes in this locality; but few of the varieties we have under cultivation have stood the test and come through unharmed. Thus it is seen that the old standard sorts only are perfectly reliable, such as the Concord, Hartford Prolific, Clinton, and Northern Muscadine. These have produced good crops of well-ripened grapes, with the exception of the Hartford, which suffered slightly from leaf-blight in cases where the vines were too heavily loaded. All other varieties which we have under cultivation are nearly a total failure from leaf-blight. To enumerate: Adirondac, Israella, Delaware, Creveling, Rogers No. 4, No. 15, No. 19, No. 52 or Salem, Walter, Rebecca, and Martha. The last named, however, can scarcely be said to have failed; the vines have ripened a fair crop of grapes, though the leaves have suffered from mildew. This is a greenish-colored grape and a seedling of the Concord, which it resembles in growth of vine and flavor of the fruit: though not as good as its parent, still it is a fair, sweet grape, but lacks in character. Our experience the past summer shows that for good crops, under unfavorable circumstances, we must fall back on those varieties that are closely allied to our native grapes. If other localities have suffered in a similar manner, those who have largely invested in the Rogers' hybrids will doubtless suffer a heavy loss.

We have also under trial a new grape, called the Worden grape, which is represented to be a seedling of the Concord, and said to be an earlier and a better grape. In appearance and growth of vine, it doubtless would be taken for the Concord, which it may yet prove to be. However, like its so-called parent, at this date, Oct. 6th, it remains healthy and vigorous in foliage, and cannot prove much of a loss should it turn out to be the same. H. T.

ROBINS AGAIN.

SOME weeks ago, when our Community robins obtained their "grub" from the lawn in the manner described by H. T., there was no small fruit in a proper condition for them to eat, unless we except a few grapes which had begun to show signs of ripening. These were in some instances pecked into, though they were yet too green to be palatable even to robins (which, by the way, have no palate), still our fruit managers began to have serious forebodings concerning the grapes, and to think that they certainly should have to resort to powder and shot in order to save them. But much to their happy disappointment, as the grapes ripened the robins suddenly decamped, leaving not only the grapes but their grubbing on the lawn. It was concluded that they had all gone to attend a great elder-berry and black-cherry party, inasmuch as these fruits are exceedingly abundant this year. Passing, a day or two since, a great black-cherry tree, the boughs of which were drooping with their burden of fruit, I saw a multitude of robins screaming and pecking away at their favorite fruit.

Years ago, when we were waging a fierce and somewhat doubtful war with the disgusting web-worm that destroys the leaves of apple-trees in spring, we were much annoyed by this worm's taking possession of the wild black-cherry trees and breeding in countless numbers. In our zeal to destroy this pest we cut down a number of

black-cherry trees. But since this parasite has almost entirely disappeared we have discovered that the black-cherry tree is an almost complete preventive of the ravages of robins on our grapes. It would seem to be good policy to keep a few black-cherry trees, and even to protect them from the worms, for the sake of saving the grapes from the robins, and keeping the robins at work on the grubs. As black cherries vary greatly in size and quality, who will send me for planting some of the stones of the very best wild black cherries that the country affords?

Why not carry this policy of diverting the attention of birds from our valuable fruits a little further? The shad-bush or service-berry grows in this neighborhood into a tree nearly a foot in diameter, and produces in wonderful profusion a small, apple-like fruit, no larger than a cherry, and the birds are so ravenously fond of it that they will scarcely ever let it fairly ripen; and what is more to the point, its time of ripening is just at the period of the raspberry harvest. Why not raise a number of shad-bush trees as a protection to our raspberry bushes? They are very ornamental in spring, being loaded with white blossoms.

H. J. S.

OBSERVATION VS. SCIENCE.

O. C., Oct. 9, 1872.

DEAR EDITOR:—You have doubtless observed that the display of autumnal tints promises to be unusually fine this year. Already the landscape is resplendent with the gorgeous though evanescent coloring of a Master Artist. Chancing, not long since, to be conversing about the autumnal display with a lady friend, an amateur botanist of some experience, I was surprised to hear her remark that she hoped the frosts would be late this season, as in that case the tints would be much finer than otherwise. "O, no," said I, "science has proved that early frosts cause the finer tints." "Well," said she, "I don't know what science has proved about the matter, but my observation goes to verify what I have said. For example, last year we had early frosts in this vicinity, and the tints, I noticed, were quite inferior, while two years ago the frosts were late and the display very brilliant." Confident in the assertions of science, I hastened to consult my authority on the subject. Not at first successful in my search, I encountered another lady botanist, whose opinion I immediately asked. She coincided with the views of my friend, that with late frosts the tints are brighter. Early frosts prevent the leaves from ripening, she said. This view of the matter was confirmed by still another keen observer. The botanists referred me to Thoreau's charming essay on autumnal tints. This I consulted, but could not discover that he said anything about the effect of frost on the tints. He simply states that "the physiologist says that the bright tints of autumn are 'due to an increased absorption of oxygen.' That is a scientific account of the matter—only a reassertion of the fact." But Thoreau lived and wrote before this matter had been thoroughly analyzed by science. After some patient search I found my authority. It is a letter written by "G. N. M.," then a student in the Sheffield Scientific School, entitled "Autumnal Tints." It was published in the CIRCULAR, Vol. VII., No. 42. I quote as follows, italicizing the point in question:

Green, you know, is a color compounded of blue and yellow rays; hence the green of chlorophyll, the pulpy substance of all leaves, must have been produced by a mixture of these colors. Frémy, the French chemist, after dissolving chlorophyll, was enabled to resolve the green solution into its constituent colors. He thus obtained two liquids, the one being of a bright blue, the other a yellow color, which when mixed gave the leaf green of the forest. This blue

vegetable coloring matter is of course susceptible of being reddened by acids, and its distinct identification as a constituent of chlorophyll furnishes a simple and satisfactory explanation of autumnal coloring. Before the frosts check circulation in the trees, their sap draws alkaline matter enough from the alkalies and alkaline carbonates in the soil, to counteract the tendency of the carbonic acid in the air to redden their vegetable blues. There is, therefore, during the warm months a state of equilibrium between the acid element in the air and the alkaline element in the sap, so that the leaves retain their natural green. When, however, in the fall the flow of neutralizing alkalies is suspended by cold weather, the sap ceasing to circulate, the leaves are no longer able to preserve their neutrality. Their vegetable blue is at once encroached upon by the acid in the atmosphere with the characteristic reddening effects which we see in Autumn. *The differences in vividness and splendor of the autumnal tints observed from one year to another, are accounted for by the differences in the times at which frosts occur. If there is no frost till late in the fall, the leaves lose much of their substance during the year's decline by a gradually desiccating process, so that when the circulation is suspended by frost there is but little body left in the leaves to exhibit the red reaction. When, on the contrary, there is a sharp frost in the early autumn, stopping the circulation while the leaves are vigorous and full of matter, the acid has plenty of material to act upon, and splashes the woods with gorgeous, vivid reds.*

On showing this lucid analysis to my friend, the botanist, I found her quite willing to yield the point, being much too modest to set up her experience against scientific authority. But whence arises this discrepancy between the determinations of science and the experience of careful observers? Are the conclusions of science to be set aside as erroneous, or have my friends, the observers, been wrongly attributing to frost effects that have resulted from other causes? N. C. V.

"THUNDER AND LIGHTNING."

DEAR A.:—It may be presumption in me to think that I can answer your question about "Thunder and Lightning;" but I will make the attempt.

The fact is that the lightning flash is not the prime factor in the phenomena of electrical discharges. It is caused by the passage of the *thunder-bolt*, whatever that may be; and if we should speak of the "thunder-bolt and lightning" we should put the words in their right order, because the lightning does follow the thunder-bolt. Now I suppose that in ancient times, when the thunder-bolt was thought to be a mechanical weapon, like a javelin or a cannon-ball, it was confounded, in the loose way of thinking and speaking that then prevailed, with the noise that we now call thunder; so that the same word was used for both. In Smith's little book on Mythology, p. 6, you will find an instance of this confusion. The author first says of Jupiter, that "he holds in one hand his *thunder-bolts*," and afterward he says that "an eagle brought Jupiter his *thunder*," and thence received the appellation of his armor-bearer." Here it is evident that the word *thunder* in the last sentence means precisely the same as *thunder-bolts* in the first; and thus understanding thunder to mean the bolt or celestial javelin which Jupiter hurled, the ancients were perfectly right in putting the thunder before the lightning. So I suppose the passage you quote from Job is to be understood. The lightning is "of the thunder," i. e., is the result of it, if we understand by thunder the original explosion. But in modern usage the word thunder is restricted to the noise of electric discharges, and as the noise comes after the flash, there is at least an apparent incongruity in putting the thunder before the lightning in speech. But after all, who can say whether the noise or the flash really starts first? The flash reaches our ears first at a distance, but perhaps if we were

actually in contact with the explosion we should hear it before we should see it, or at least should hear and see both at the same time. Really what we want is a third term. "Thunder and lightning," place them in what order you will, do not tell the whole story. A word is wanted to designate the fire-ball or force-ball which splits the trees and kills the cattle and causes both the thunder and lightning.

N.

WHY THUNDER AND LIGHTNING?

Webster says "lightning and thunder" twice in his big dictionary; whether he ever said so out of it is a matter of some doubt. It seems to me—to begin at the beginning—that we say "thunder and lightning" because we were taught to say so. Everybody will admit that. We were taught to say so because our ancestors said so. This, too, no one will deny. Well, our ancestors used this form of the phrase in preference to the other because they regarded thunder and lightning, not in the order of their occurrence, but of their importance as they supposed. When an object was struck by lightning the common people thought the thunder struck it. Hear Shakespeare:—

Ant.—They dropped as by a thunder-stroke.

Tempest, Act II., Scene I.

Trin.—I took him to be killed with a thunder-stroke.

Tempest, Act II., Scene II.

From this, it appears the thunder was the principal thing in their minds; the lightning was the flash of the electricity that shot the bolt. The thunder is still the terror of simple folks and children, as we all know.

This is one view of the subject. Here is another:—

Why do we say "flesh and blood" instead of blood and flesh? There is abundant proof, sacred and scientific, that the blood is the more important of the two. Indeed, we may say that everybody knows it to be so. Why then don't we say, blood and flesh? Because it does not please the ear. Do we insist upon always speaking of things either in the order of their importance or occurrence? Here, is something that overrules us. Now we see how certain combinations of words have come down to us *stamped*, as it were. The ears of many generations have listened to their utterance, and delicately weighed as they listened, and finally settled the way they should be spoken. Here, perhaps, is the origin and secret of the metrical element in verse. Prose must have euphony; verse must be metrical and euphonic. How highly the ancient Greeks valued these qualities of language. Indeed, the more refined and united a people become, the more careful necessarily are they not to offend the ear. Thus it is seen the ear is connected with a fine moral sense. Now, *should* we say lightning and thunder or "thunder and lightning?"

C. W. U.

DEEP CANS FOR CREAMING.

COLONEL WARING, of Ogden farm, and others, have been making very thorough tests the past season as to the relative value in the dairy of deep cans and shallow pans. and the results, which seem to be quite in favor of deep cans, have been published from time to time in the *American Agriculturist*.

The almost universal custom of butter-makers in this country is to set their milk in broad, shallow pans, in which the milk does not exceed three inches in depth; but Col. Waring, whose "gilt-edged butter" readily commands from 10 to 40 cents a pound more than his neighbors, sets his milk in cans 25 inches deep, and concludes that those who do not adopt this system are decided losers in quality of butter, and in the labor of making it, and slightly in the quantity they make.

Unless the "animal heat," which is precisely the

same as any other heat, is quickly extracted after milking the cream will not all rise. The heat if allowed to remain long favors a lactic fermentation or other chemical change, which prevents the free separation of the cream from the milk. This is why 2-inch pans are found better than 4 in the usual practice. But in either case so large a surface is presented to the air, which is usually of high and variable temperature, that the milk is too slow in cooling, and is subject to too variable a temperature. But if milk be immediately deprived of its animal heat the cream will all rise through any height; ten feet, if you choose to set it so deep.

In the deep-can system the milk is put into cans which are 25 inches deep and 8 inches in diameter. Although the colder the water into which the cans are set the larger the diameter of the can may be. 8 inches is large enough for 58° or 60°. The cans should have covers for excluding dust and lessening the drying surface of the cream, with a one-inch hole in the middle for ventilation. As soon as the milk is put into these cans they are set in a water tank, holding at least two feet of water. This tank should stand in a dry, clean, well-ventilated room, in which the mercury does not go below the freezing point in winter. The tank should be supplied with fresh water from a well or spring by a natural or artificial stream, with a temperature not higher than 58°. The larger the flow the better, but it will suffice for a dairy of forty cows to use a half-inch stream. Col. Waring pumps his water by a windmill from a well 1,000 feet distant from his creamery, and conveys it through wooden pipes three feet underground. The secret of the advantages of this method is to have the mass of milk cooled as soon as practicable, and to keep the milk at a uniform temperature.

A conical skimming dipper, four or five inches in diameter at the top and pointed at the bottom, with a handle rising vertically from the dipper, is used. Want of water facilities may render it infeasible for some small dairy-men to adopt this system; but Col. Waring says he is sure that any dairyman who makes 50 pounds of butter per week would be more than satisfied with his investment if he would rearrange his milk-room so as to set his milk in deep cans, even if he had to use a windmill to get a supply of fresh cool water.

D. E. S.

CORRESPONDENCE.

Freeport, Ill., Oct. 5, 1872.

DEAR FRIENDS:—I am conscious that I am, to some extent at least, in sympathetic rapport with the Community in their present movement against the spirit of disease and death. I have noticed lately in the CIRCULAR Mr. Noyes's articles tending in that direction. "The Ascending Node" in No. 37, and "The Way to Victory" in No. 39, have been read with special interest, for the reason that I am frequently charged with fanaticism, and sometimes have thought perhaps I was justly, because I have insisted that Jesus Christ is the physician of the body now as well as of the soul, and the only reason why we do not have the witness within ourselves that it is so, is because our faith does not truly apprehend Christ; and it is a question for us to consider, whether if we cannot apprehend him as our physician and healing power, we are not mistaken in supposing that we really lay hold on him by faith in an effectual way to the saving of our souls. Certain it is, he clearly taught that he who believeth on him shall not see death. I most earnestly affirm and believe that as a follower of Jesus Christ I am bound to turn my back on death. Blessed be God! he is the resurrection and the life; and I will hold fast to that, though I have infirmities. I confess my union with Christ and my fellowship with his sufferings,

and pray God to be made conformable unto his death. My heart is with you in your going out after resurrection life. It goes out continually toward Mr. Noyes and the Community. I rejoice in your victories, and am sorrowful when any discomfort seems to threaten you. I feel it is true most of the time that you are bound to win, and that death and hell shall not, cannot, prevail against you. One thing is clear, when I rejoice in God my Savior I always rejoice in you, and when I rejoice in your love I always am conscious of rejoicing in the love of God. It seems to me I could endure anything for your sakes and for my dear brother Noyes's sake, for whom I have great reverence. Bear with me in my weakness for I am confident I shall have victory over evil by and by, and be able to say, "I have overcome by the blood of the Lamb and the word of my testimony." I earnestly desire to be a co-worker with you in all good things. With love to you all, and my prayer for your unity and peace, Your loving brother, L. W. G.

SCIENTIFIC NOTES.

Secchi, the Italian astronomer, gives an account of a violent outburst in the sun on the 7th of July. "Extraordinary internal movements of the incandescent vapors occurred, and luminous clouds, six times as high as the length of the diameter of the earth, were seen to change rapidly in form. The eruption continued about two hours.

A German chemist says a man would die in twenty-two days if forced to live on bread alone. The foregoing must refer to bread made of bolted flour, for a man can live exclusively on unbolted wheat bread, properly made, better than on any other kind of food as yet known to man. Such bread contains every constituent necessary to build up every part of the human organism.

According to M. DeCandolle, the flora of the Canary Islands, while containing scarcely any plant peculiar to the western coast of Africa, includes a large number found in Europe. This fact would seem to indicate that these islands were long ago united to Europe by a land connection, while they appear to have always remained separate from Africa.

A German naturalist answers the question how many eggs a hen can lay, as follows:—The ovary of a hen contains about six hundred embryo eggs, of which, in the first year, not more than twenty are matured. The second year produces one hundred and twenty; the third, one hundred and thirty-five; the fourth, one hundred and fourteen; and the following four years the number decreases by twenty yearly.

An exchange says: "By a microscopic examination of a brick taken from the pyramid of Dashour, a German philosopher has discovered many interesting particulars connected with the life and habits of the ancient Egyptians. The brick itself is made of mud of the Nile, chopped straw and sand, thus confirming the accounts of the Bible and Herodotus concerning the Egyptian method of brick-manufacture. Besides these materials, the microscope has brought to light the remains of river-shells, fish and insects; the seeds of wild and cultivated flowers, corn and barley, the field-pea and the common flax, cultivated probably both for food and textile purposes, and the radish, with many others known to science. Manufactured products were also found, such as fragments of tiles and pottery, and small pieces of string made of flax and sheep's wool."

Brooks, in his "Seven Months' Run," says of art in Japan: "The paper-hangings of Japan are unrivaled. I have seen nothing in the world that I remember which equals the famous fan-room of the Hamagoten in Yeddo. We, doubtless, got all our ideas of beautifying paper from Japan. The bronze-work of this people is wonderful, as well as their lacquer. They put years of work often into a daimio's room. We see bells and bronzes and inlaid work hundreds of years old. The iron and steel work of Japan, too, is far in advance of many 'civilized' nations. The famous Damascus steel, the renowned Toledo blade, does not surpass if equal the

steel sword of the Japanese officers. It may not bend as the Damascus blade, but it has a strength and tenacity beyond it. The old armor of the old Japanese knights is wonderful work for the age and time. Their work in silk and satin is wonderful, and also in crape."

Nature for Sept. 12th has the following interesting paragraph on "Fertilization by Moths:"

In the summer of 1869 I caught here on an island of less than six acres, in the middle of Derwentwater, twenty specimens of the common "shark" moth (*Cucullia unbratica*) of these, seven had the pollinia of the butterfly orchis (*Habenaria chlorantha*) sticking to their eyes. I know for certain that there were no plants of *H. chlorantha* growing on the island, and all the moths must have come from places separated from the island by half a mile of water. W. C. MARSHALL.

Derwent Island.

GROWTH OF CORALS.—An interesting fact has recently been observed respecting the growth of corals. Somewhat less than two years ago Captain McGregor, of the steamer Kilauea, moored a buoy in Kealakekua Bay. Last week he was ordered to hoist the anchor and examine the condition of the chain. The latter, which is a heavy two-inch cable, was covered with corals and oyster shells, some of which are as large as a man's hand. The larger corals measured four and a half inches in length, which represents their growth during the period of two years that the anchor and cable had been submerged. The specimen which we have seen shows the nature of its formation by the little coral insects more distinctly than any we have before examined. When taken out of the water, it had small crabs on it. A query arises whether these crabs live on the coral insects, or whether they simply seek the branches of the coral for protection. The popular supposition is that corals are of extremely slow growth. Here we have a formation equal to more than seventeen feet in a century.—*Honolulu Gazette*.

THE NEWS.

AMERICAN.

Dr. J. G. Holland has been appointed Commissioner of the Board of Education of New York city, by Mayor Hall.

The President has issued a proclamation, naming Thursday, the 28th of November, as a day of national thanksgiving.

William F. Havemeyer has been nominated for Mayor by the various Municipal Reform Associations of New York city.

A colored naval cadet has been appointed to the Academy at Annapolis, and taken his place with his white comrades.

The study of Sanskrit is attracting considerable attention at Yale. Last year Prof. Whitney had eight students in this branch of philology, and this year the number has been increased to ten.

The great volcanic mountain Mauna Loa, Hawaii, is again in a state of eruption. There is no flow of lava from the vast crater yet, but the column of flame is visible at a distance of seventy-five miles.

James Anthony Froude, the English historian, arrived in this country on the 9th inst. He proposes to give a series of lectures on the relations of the English people and government with the people of Ireland.

The State elections in Pennsylvania, Ohio and Nebraska have resulted decisively for the Republicans. The result in Indiana is not yet certain. These elections are regarded by many as substantially settling the question of President Grant's reelection.

The preliminary catalogue of Yale College gives the following summary of students now attending the various branches of that institution: Theological Department, 98; Law Department, 33; Department of Philosophy and the Arts, 48; Academic Department, 484; Sheffield Scientific School, 200. Total in all Departments, 863. The Medical Department is not included in the above, its term not having begun.

The twenty-fifth anniversary of Henry Ward Beecher's pastorate of the Plymouth Church, Brooklyn, was celebrated on Monday last. One of the most imposing features of it was a procession of three thousand Sunday-school children, bearing banners, which marched past Mr. Beecher's residence, where he stood in the doorway, hat in hand, receiving cheers and showers of

bouquets from the passers by. Service was afterward held in the church where Mr. Beecher made a short address, after which the children separated to their several rooms to partake of refreshments.

FOREIGN.

A fleet of five German men-of-war is now fitting out for a cruise around the world.

Hereafter all citizens of France entering German territory will be provided with passports.

Dr. Samuel Davidson has translated into English the eighth edition of Tischendorf's Greek Testament.

The publishers of Napoleon's Life of Caesar have brought a suit against the ex-Emperor for violation of the contract.

The monastery and palace of the Escorial, near Madrid, were struck by lightning and damaged by fire recently to the amount of about \$125,000.

A new "Idyl of the King," called "Gareth," it is announced, will appear in the new edition of Tennyson's poems, which will be issued in England this month. This Idyl with the "Last Tournament" concludes the Arthurian series.

Of the entire population of Palestine the number of Jews is only 15,293 according to the last census. Of these 8,000 live in Jerusalem, about 4,000 in Safed, 2,000 in Tiberias, 900 in Hebron, and the remainder in Acre, Haifa, Shechem and Shefa 'Omer.

Carlyle is now nearly eighty years of age. He has abandoned writing, but appears occasionally in society and talks as vigorously as ever. He is often seen in the Kensington district of London, with William Allingham, the poet, who is one of the editors of *Fraser's Magazine*.

T. W. Higginson says in the *Woman's Journal*: "Miss Orme has won the Ricardo scholarship for political economy, by award of the University of London, after competitive examination. It is understood that there were seven competitors, four young men and three young women. It may be pleasant for those who cannot conceive of feminine scholarship apart from spectacles and premature old age, to know that Miss Orme continues to associate it with all that is graceful and agreeable in a young lady. She belongs to a wealthy and cultivated family in London, and is the youngest of a band of sisters, all remarkable for beauty and intellect. Two of her elder sisters are wives of eminent men, Dr. Bastian and Professor Masson."

Dr. J. C. and Mrs. Hepburn have arrived in Yokohama from Shanghai, in which latter place he spent nearly nine months in getting a revised edition of his Japanese dictionary through the press. The new edition is a gem of typography and binding, besides being a model of scholarship and minute and painstaking labor. It is about one-third larger than the former edition; and besides correcting the very few old errors, he has, in addition to the many new words, added more examples of their uses, idioms, etc. Prefixed to the vocabulary is a concise and exceedingly valuable introduction to Japanese grammar. The whole work is an ornament to American scholarship and a shining result of missionary ability and diligence.—*Independent*.

A green son of Hibernia, digging on the canal, espied a land tortoise. The sight being new to him, he dropped his spade, scratched his head, and said—"Run here, Jemmy; what the maschief can be the name of this wond'rtful crapin thing that swallows its head, and carries its home on its back?"

Two Irishmen were working in a quarry, when one of them fell into a deep quarry hole. The other, alarmed, came to the margin of the hole, and called out, "Arrah, Pat, are ye kilt entirely? If you're dead, spake." Pat reassured him from the bottom by saying, in answer, "No, Tim, I'm not dead, but I'm spacheless."

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